UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOL. V. *CHICAGO, JULY 1, 1880.* No. 9.

EDITORIAL.

H. M. S.

A WORD ABOUT THAT WAGON.

The *Christian Register*, taking its text from a note in *Unity* which it evidently thinks too loose and lenient toward Mr. Chainey, gives us a very keen article, the drift of which is that Unitarians should not keep fellowship with him. It uses the figure of a loaded wagon toilsomely taken up the hill, and implies that Mr. Chainey is trying to pull it the other way. The figure is quite suggestive. Of course it does not mean any mere sectarian cart; for the *Register* professes to be unsectarian, and always shows broad sympathies with all human interests. The loaded wagon can mean nothing less than society itself, which the *Register* is so arduously helping to take up the hill. In this wagon, of course, the Christian church is a very important wheel,—so important that *Unity* would not harm any of its denominational spokes, but often points to their common center, and least of all would show any disrespect to "the hub." Of course, too, the *Register* recognizes other wheels,—political, educational, social,—and in every issue it right manfully tugs at them all. All these are essential: for, though society can be pushed and pulled directly by petty fears and hopes, still this is like the primitive sledging, a slow process; and established institutions, even though in them all goes round and round in circles of habit, still come like wheels to ease the friction. Indeed many a man who cares little for the general progress, will still lift mightily to make his particular wheel go round. So the load goes onward, equally helped by the spokes rising on one side or falling on the other; for the universe is well made, and is aided alike by the rise and fall of systems. But enough! we will not try to make the simile "go on all four" wheels.

Now, it is proper enough that men, when thus toiling up the hill, should, when stopping to rest, amuse themselves by talking about the original inventor of the wagon. Such talk of course will be of small practical moment; but men must speculate, and grow by it. Some may attribute to the inventor one quality, some another; some may even choose to consider the invention as not one single finished work, but as a long series of slight improvements reaching upward from the rudest roller,—a kind of growth of the ages, its maker no less than the whole order of things. All these speculations and discussion will be very interesting and profitable in their way; but of no account in getting the wagon up the hill. Nay, if any one should agnostically refuse to say anything about the inventor, or should even be so foolish as to deny that there was any inventor (in which this paper would not follow him), the *Register* would not therefore accuse him of trying to pull the wagon down the hill. And to those in the company who should persist in sitting in the wagon and praying however reverently to the inventor to come and push it, the *Register* would probably administer a sharp rebuke. At any rate it would be very foolish in any of the company to take off a wheel or spoke on acconnt of different speculative theories. For the practical question is not at all what they believe about the maker of the wagon, but whether they believe in going up the hill. This is the religious question too, if religion is the large word we have supposed.

Now we do not at all endorse Mr. Chainey's course. He, like many others, has made a mistake in raising a noisy and needless discussion about the maker of the wagon, and in producing a split in the company by it. *Unity* protests against such divisions. It says keep the wagon together, and the company together so far as they believe in going up the hill. And we say make the name Unitarian as broad as this. Unitarians hitherto have not stood for some particular spoke, have not had much spoke to stand for; they have been a band of good fellows moving about with considerable freedom and ready to push anywhere; and perhaps their best work has been not in pushing, but asserting the unity of the company. If Unitarianism is to become a mere movement to support a certain theory about the maker of the wagon, then indeed catechise Mr. Chainey and cast him off. But if it stands for the better and more religious work of going up the hill,

and if Mr. Chainey stands for that too, as we think he does, and will henceforth give better heed to this truth of unity,—then, whatever may be done financially about that church at Evansville, still give it and him, your fellowship. Perhaps such recognition of unity among men, would lead both him and us to see a deeper truth than before in our sacred motto, "the unity of God."

ETERNAL PUNISHMENT ONCE MORE.

A Rochester paper comes containing a sermon by Myron Adams to disprove, and another by S. M. Campbell to prove, eternal punishment. Seldom do we find it worth the time to read anything on this subject. But this Mr. Campbell having once been our pastor, and this Mr. Adams our classmate, we have read the sermons and been moved thereby to a thought or two. They show quite a change from the old teaching. Two hundred years ago a Professor at Oxford wrote a book proving that "not one in a hundred thousand, nay, probably not one in a million, from Adam down to our times, shall be saved,"—and a French critic censured the book for saving too many. But now Mr. Campbell rejects all such narrow estimates; and though admitting that of adults now "but a small minority are regenerate," he says:

> "So far as I know, our orthodox ministers all believe in the salvation of those who die in infancy; and that alone would save us from feeling that a great majority of our race are lost; for taking the world through, nearly one-half the human family die before they know right from wrong; and if you put with these the great number who sincerely believe in Christ; and if you add to this the great numbers who will be saved during that long period which we call the millenium, you will find the immense majority on the right side."

What a change! Among the infants, the Westminster standards save only the "elect" ones; the great and good Jonathan Edwards preaching at Northampton, said: "As innocent as children seem to be to us, yet, if they are out of Christ, they are not so in God's sight, but are young vipers, and are infinitely more hateful than vipers;" and he pictured the parents singing hallelujahs while they watched their children "turned away and beginning to enter into the great furnace." But now, according to the clergy, all those who are fortunate enough to "die before they know right from wrong," will be found "on the right side." It is a happy change of doctrine; though let us hope that the Presbytery of Rochester will not, in its zeal to save, take measures to encourage croup and scarlet fever. Jonathan Edwards, too, gives us precise details of sinners "burning and roasting" forever in strange fires, compared with which Dr. Holmes says our lime-kilns and iron-furnaces would be as refrigerators; but this sermon does not go beyond the general and gentler phrase, "miserable forever." Jonathan Edwards also tells how "the sight of hell-torments will excite the happiness of the saints forever;" but Mr. Campbell does not show that he wants the saints to even see this eternal misery,—though his sermon shows that he very much wants them to believe in it,—which is perhaps not so very different. But, altogether, from the old theology to Mr. Campbell's sermon is a very pleasant change; and from the latter to Mr. Adams, who has the heart, head and courage to deny the old doctrine in an orthodox pulpit, and is endorsed in it by most of his church, is a still pleasanter change.

The change is also, we think, good for society. Many indeed think the belief restrains bad men. But short-sighted, passionate men are not checked by so distant punishment,—especially if they are taught that the way to escape it is not by doing right themselves, but by trusting to the righteousness of somebody else. Practically, too, we know how little this fear restrains men. No class more firmly believe in eternal punishment than criminals, and none are surer that they will escape it;—so that some of our most pious assurances of salvation come from the foot of the gallows. So in history. This belief in eternal punishment and its attendant doctrines were never more generally and firmly held than in the wide Byzantine Empire for more than a thousand years. Yet of that whole Empire, says the impartial Lecky, "the universal verdict of history is that it constituted, without a single exception, the most base and despicable form that civilization has yet assumed." And Lecky, in another work, argues both from reason and history that the familiar thoughts of future punishment rather hardened men, made them cruel, and led logically to the barbarities of the inquisition. John Morley says the idea of eternal punishment is "perhaps the most frightful idea that has ever corroded human character." I do not fear that its decay will harm society.

Still less does the change harm religion. No other religion or irreligion that history shows has ever dishonored deity like this belief. Think what it and its attendant doctrines imply. The Creator's highest work on earth, made in his own image, too, such a failure that he fell into utter corruption. The failure and evil not stopped then, but allowed to stay and spread into the depravity of countless millions,—"utter depravity," too, as the whole Evangelical Alliance says. The Creator not even

then apologizing to men for having cursed them with so bad a nature; but dooming them besides to eternal punishment for the sin of another,—making the injustice infinitely worse, and then having the effrontery to call it justice. Deity then supplementing this peculiar justice with a more peculiar scheme of grace, which ordained that mankind should repair its sin of eating an apple by its greater sin of slaying a God. Even this scheme of grace, to pardon men for what they had not done, pardoning only a part,—estimates ranging all the way from the Oxford Professor's one in a million to the modern mercy which includes the children if they die sufficiently young and ignorant. Worst of all, this scheme making the few it saved worse after sanctification than before, so that Jonathan Edwards' saints were to enjoy the sight of eternal misery, and some of the modern ones seem to enjoy the proofs of it. What a world! The sinners so bad that for a short life of twenty years it would take all eternity to punish them for what they did not do; the saints so much worse that they could enjoy or even endure the thought and call it grace; and the God who ordained or allowed it, and then asked to be praised for it, by far the worst of all! The earthly ruler who should punish one murderer for a single week as theology has made God punish millions of innocent men forever, would be mobbed and held up to undying infamy. It would be more pious to deny God than to so disgrace him. Even blank atheism would be reverent and religious beside these beliefs.

Of course I speak only of the doctrines, not of the men who hold them. O. W. Holmes says of the ardent preachers of these doctrines, last century: "God forgive them! Doubtless many of them were as sincere and as conscientious as the most zealous officers of the Holy Inquisition." The men who keep these beliefs to-day are mainly good, we know, many very good; and the fact that they can remain so good while professing the "utter depravity" of man and of God, would seem an argument against human depravity. Some of the incongruities we have noticed,—to which we may also add the wit's saying that "God commanded us to love our enemies, but was going to burn his forever,"—would also seem an argument against the truth of the doctrine. However, we are not making an argument; with men who believe these doctrines it would be quite useless to argue.

There's not a crime
But takes its proper change out still in crime,
If once rung on the counter of this world;
Let sinners look to it.—*Elizabeth Barrett Browning.*

Contributed Articles.

HOW TO DO IT.

S. C. LL. J.

The Woman's Presbyterian Board of Missions in the Northwest is reported to have collected, last year, $44,000, most of it in small sums, from fifty cents upward. This is most emphatically the way to do it. Let the women take hold in earnest. Give to the Western work, if it be but a mite. Let each woman, be she where she may, in ever so isolated and uncongenial an atmosphere, send her share herself. Don't wait for some one to learn of you and solicit, but come to the front with your offering and your good will; put yourself in communication with our headquarters; be one of us to do, to be, to enjoy all that our broad gospel and genial fellowship has to offer. There will come to you yourself a greater helpfulness in this giving, this doing, than you can conceive until you try it. Let this come as a direct personal appeal to every woman, no matter how isolated she be in the land. Consider yourselves, each one, personally solicited by this appeal. Send at once to our treasurer, Mrs. J. C. Hilton, 1428 Wabash avenue, Chicago. Don't postpone; do it, and do it now. Make yourself an agent for UNITY, even though you get but one subscriber, and that one yourself. It will help you bear your burdens—help you to fresh thought and new interest in life and its many problems. It was evoked into life for just this purpose of helpfulness to the thousands scattered all over the West, who need some means of inter-communication with kindred minds and hearts. It wants to help you, and in return asks you to aid it, that, by mutual helpfulness, you may both be the stronger and better.

We do not ask this money for Western work, nor your interest in UNITY, as a charity, but solicit your attention and your help for what we sincerely believe to be of value and helpfulness and duty to you, for all duty is helpful. The work that has been done and is being done by the few, is done out of their great faith in God, in humanity, and in the spiritual hungering that may be ministered unto by these methods.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

But don't wait to labor. Go to work at once; do all you can, and have faith that your effort will not be lost, by any means, even though the result may *look small.* If we really believe in it, in ourselves, in our fellows, in the glorious gospel we profess, we must work—we cannot lie idle. "In union there is strength." Let us unite our forces and work together, even though we have to do it *separately*—work for one common purpose, for a noble end and aim, the general good of our brothers and sisters, to help them into a nobler manhood and womanhood.

THE CONFERENCE.

C. P. W.

Mr. Herford, in his closing words to the Conference, said that while the session at Milwaukee was neither so brilliant nor so largely attended as many others, yet it was by far the most successful in the amount of actual work it had accomplished. For the first time in his official history, the Secretary was able to report the payment of all indebtedness; and the other departments of work, which, though not under the control of the Conference are supplementary to it—the Sunday-School Association, the Women's Union, and UNITY—were each on hand to give the same cheering account of themselves. Each reported all bills paid, and a small surplus in the treasury, that of the women's fund being not so small, but something over one-fifth of the amount they expect to raise the coming year. No wonder that, when we were fully awakened to the consciousness of this unprecedented well-doing, we were seized with the new impulse and inspiration which led to the bold step that followed. Having done so well the past year, it would have been a pity to have proved lacking in the will and desire to do a great deal better the next. When the subject of the General Conference work came up for discussion, the Conference seemed to have suddenly reached the unanimous conclusion, voiced for it beforehand by Mr. Crooker, that it was "better to have a whole man than a half man," and that the time had come to put this liberal design into execution. The business committee was more astonished than sorry to see its modest proposition to continue the missionary labors on the same old plan as heretofore adopted, swept aside in the rising enthusiasm, which, if it prove as lasting as it was hearty, marks an era in the progress of liberal religion in the West. For the Conference to assume the entire support of the secretaryship and missionary work, and the removal of Mr. Jones to the Central Headquarters at Chicago, means a great deal. It means that, as Liberals, we have a growing faith in the truths we profess, and that we are coming to a deeper recognition of the obligations resting upon us to stand for and by those truths, and do our utmost to promote the cause of religious culture. It is one of the happy, long-looked-for signs that rational religion has not expended all its force and vitality in those periods of iconoclastic criticism and intellectual *dilettanteism* which it seems inevitably destined to pass through, but is rapidly pushing forward to the constructive and upbuilding era. Another sign, pointing in the same direction, was the evident desire of the members of the Conference to conduct its future proceedings according to more systematic and careful methods. A movement is on foot to incorporate the Conference, and thus make it a more responsible and efficient body. The Headqarters, hitherto maintained through different agencies, was placed in sole charge of the Conference, with suitable arrangements for other interests to receive their share of representation and benefit. By the election of Mrs. J. C. Hilton as Assistant Treasurer, who is to have especial charge of the collection of all subscriptions belonging to the women's fund, this part of the work was placed on a more business-like and satisfactory basis. Altogether, we regard ourselves in much better working order than ever before. With more defiuite ends in view, a heartier spirit of fellow ship and good-will, and more thorough methods of work, we cannot but feel that many good and permanent results are ensured.

The Conference was opened Tuesday evening with a sermon by Rev. J. T. Sunderland on "Religious Culture." The subject was considered from three different standpoints; first, that of the man who believes in neither culture nor religion, and therefore would not admit the possibility of such a thing as religious culture; second, that of the man who believes in religion but not in culture, the man who is afraid of anything like intellectual growth, because of the threatened overthrow it implies to theological belief; and third, that of the man who believes in culture but not in religion, who, confounding the religious life and spirit with the mistakes of the Mosaic chronology and the cruelties of the Inquisition, declares he will have nothing to do with it, and that the world is better off without it. It remained for the speaker, from the fourth standpoint, that of the believer in both religion and culture, to explain how the highest interests of the one were always in unison with those of the other; how culture, to be of any true and lasting value, must be freed from the spirit of selfishness and conceit, and made the means of achieving some nobler end than itself, as religion, to accomplish any worthy purpose, must be free to pursue all knowledge and follow truth wherever she may lead.

After the devotional meeting Wednesday morning, conducted by Rev. F. L. Hosmer, came the reports of the Secretary, published in last number of *Unity*, followed by an interesting account from Mrs. Jones, of Janesville, of the Women's Work, and a report by Mrs. Richardson, of Illinois, concerning the work of that State. Rev. R. R. Shippen also made a brief report of his work as Secretary of the American Unitarian Association.

At the afternoon session a discussion on "Charity Problems" was introduced by Rev. Brooke Herford, who began with saying that the present system of indiscriminate alms-giving is not sanctioned by Christian precept, as is so often asserted. Jesus' teachings on this subject rested not on the thought that it was wrong to refuse alms, but upon the knowledge that the mendicancy of those times was really needy and deserving. Society has changed since then, and the greater complexity of our civilization has given rise to a large class of professional beggars to whom the generous precepts of the New Testament cannot be applied without most disastrous results. Mr. Herford then proceeded to show that it is neither love nor conviction of its wisdom that prompts most of the alms-giving of the day, but rather "a weak feeling that it is a harsh thing to say 'No';" and the account of his own trials and discomfiture in the investigation of cases of supposed destitution, was both instructive and amusing, repeating the experience of the majority. "Personal contact and personal kindness" was the solution of the difficulty proposed by the speaker, a solution which involves the difficulties of time and self-sacrifice, without which no good thing can be accomplished. The important thought we are always to have in mind, is, how shall we help these inefficient, weak ones to a life of self-dependence and honest work? —and in this connection Mr. Herford referred to the admirable results attained by such societies as the District Provident Society, of Manchester, England, the Chicago Aid and Relief Society, and the system of associated charities adopted in Philadelphia, Cincinnati and other cities. In the discussion which followed, Rev. E. I. Galvin spoke more at length of this system as it is now being developed in Philadelphia; Rev. W. C. Gannett gave a brief account of the rise and progress of the Flower Mission and Country Week enter-

prises in Boston. Rev. G. E. Gordon told us something about the literature of this subject, a matter on which no one is better informed; Mr. Gordon's philanthropic labors in Milwaukee, and his wide and intelligent understanding of all social science subjects, entitling his word to special attention in discussions of this kind. Mr. Giles, of Madison, Wis., formerly a member of the State Board of Charities, was called upon for a word about tramps, whom he characterized in terms of such unsparing comment and vigor as to bring his near neighbor at Janesville at once upon his feet. In his own fervid, fervent style, the unusual accompaniment of thought so clear and piercing as his, Mr. Jones reminded us that the tramp, too, had his measure of right to our considerate regard and sympathy. "We have a great deal more sympathy for a hurt toe than a diseased imagination or a weakened will." That is the one sentence that sticks in the reporter's memory, and gives the key-note to the whole, and that is enough to enlighten the reader's understanding and set him to some hard and unpleasant thinking.

In the evening we listened to an interesting and suggestive discourse by Rev. H. N. Brown, of Brookline, Mass., from the text, "God is love, and he that dwelleth in love dwelleth in God, and God in him." The object of the speaker was "to trace the growth of the soul in the consciousness of divine life." The Hebrews and other ancients held only the most narrow and selfish notions of divine love. The progress of the God idea in history shows a gradual elimination of the grosser conceptions which make deity an instrumentality for furthering the interests of a particular class or race. Man's individual thought of God is subjected to the same changes in the course of his development as that of the race. At first he strives to sustain a direct personal relation with deity, but in time comes to see the uncertainty of those conclusions respecting the divine nature and purpose which base "God's benificence on our private fortunes." He must take a wider view if he would gain one which is every way reconcilable to reason and conscience. "Thinking men now believe in divine good not as a quality of divine being, but as an eternal element." When we bring ourselves to question not whether God loves us, but whether he loves the world, "the old craving for a personal relationship is quieted." The speaker then dwelt on that phase of intellectual development where trust is created out of the conviction of law, which he thought explained the "exhilaration of doubt" seen in many skeptics; and closed by contrasting the Hebrew notion of a God devoted to the especial welfare of Israel, and that of Jesus who taught that his providence extended alike to the Gentile and the Jew, as the rain falls on the just and the unjust. Mr. Brown is an earnest and impressive speaker, and his discourse commanded serious attention throughout. After the benediction the congregation adjourned to the basement to partake of the hospitalities of the Milwaukee society. While in the midst of the greetings and introductions, we were startled by a mysterious clapping of hands, and on looking around saw President Shorey mounted on a chair-rostrum, and bearing in his hands a wreath of beautiful flowers, enclosing something else, but just what that something was, or what it all meant, it seemed to be an ingenious contrivance of the speaker not to let us know. We could only guess by the culprit-like attitude of the ten-years-married Secretary, and his wife who stood in the midst of the circle, that it was a wedding feast to which we were summoned, and that congratulations were in order. It was a tin wedding, and within the roses and heliotrope was hidden the more substantial offering, a box filled with what the young American would distinguish as the veritable article itself—no matter how much, but enough to secure the possession of several valuable additions to a certain dearly-prized library. Well, a pleasanter little episode could not have been devised, and Mr. Jones' reply was the best part of it—too good to be spoiled in the repeating. Long may these two, whose perfect union is in itself a living gospel to all who fall within its sweet and helpful influences, live to guide and comfort each other, and lead on in the van of that bright progressive faith to which they have devoted their lives.

The devotional exercises on Thursday morning were led by Rev. E. I. Galvin, of Chicago; and the discussion which followed, on "The Work of the Western Conference," was opened by Rev. J. H. Crooker. That part of our work which we are apt to slightingly designate as missionary work is but an extension of the work of the churches, each one of which should regard itself as a center of active labor for the promotion of the truths which it represents. The qnalifications that distinguish a successful worker in the field are conviction of the value of ideas, skill in presentation, and the exposition of error, and the organizing ability which belongs to all builders. In religious education we are to beware lest we make the religion too narrow, and the education "denunciative instead of enunciative." Mr. Crooker closed by calling attention to the peculiarity of the message of liberalism with regard to the bible, dogma, and other religions, and rejoiced in the growing disposition manifest in our conferences to include the more practical questions of reform and social science. Mention has already been made of what Mr. Crooker had to say about the particular methods of the Western Conference, and his earnest appeal for the employment of the whole time of the Missionary Secretary.

The announcement that the afternoon programme would consist of a discussion on "Present Tendencies of Religious Thought," by Revs. Simmons, Gannett and Forbush, contained the promise of a particular treat, and drew out a large and appreciative audience. If all our theological controversialists combined the happy temper and method of unequivocal statement which mark the preacher at Madison, religious debates would miss half their present strife and bitterness, and be lifted far above the fogs and mists of ambiguous phraseology in which they are at present enveloped. To attempt an abstract of one of Mr. Simmons' essays is to present a succession of glittering, sharp-pointed sentences, each bristling with meaning and sure to take effect in the vulnerable consciousness of the reader. It is impossible to reproduce the merry smile, the mirthful glance, the spirit of abounding life, and sense of joyous, fearless freedom, which accompanied this distinct enunciation of bold truths. After a graphic description of the old times, when total depravity and eternal perdition were the favorite subjects of men's contemplation, the speaker pointed to some of the signs of a growing tolerance between the different sects, based on the very perceptible modification of these and similar doctrines. "Depravity is no longer total except in creeds and sermons." "The Trinity has retired into a cloud of metaphysics," and "many orthodox people spell devil without the d."

Along with the tendency of the present age to see all things in one order, is another which notes the order from the secular standpoiut. Mr. Simmons thinks that agnosticism has its *rationale* in that it is based on a broader practi-

cal sense than at first appears. Doubt of immortality is not so bad, "annihilation being preferable to Edwards' immortality." Evolution is not atheistical, for the universe is a success and not a failure, and the revelations of science are far more wondrful and awe-inspiring than the old myths. It is "better to represent God as a blind force than a seeing fiend." As for pessimism, the speaker held that latest spectre of dying superstition in as little fear as respect. Mr. Mallock's theories are founded on bad arithmetic; if fifty years of life are bad, fifty thousand would be that much worse. "The genuine pessimist will take prussic acid, and not write books." In conclusion, we were shown that "all forward movements have a vein of pessimism and nihilism," and reminded that among all present tendencies in thought, none was so dangerous as that which leads us "not to think," and to leave all errors and wrongs to right themselves.

Mr. Gannett began by asking in what sense are the present tendencies of thought materialistic; and, with a rather singular play upon the word, answered by showing the way in which we are being supplied, through them, with the *materials* for a new faith and worship. First, we are furnished with a grand element of a new faith in the thought of unity which is revealed to us in the study of science and history. Next, in the thought of the indestructibility of matter we get a hint of immortality; not that of an ever-living personal consciousness, perhaps, but of something which in the end must prove just as wise and beneficent. Then comes the thought of law, "a word of dread, which turns to a word of blessing when we sound its depths." Lastly, we have the element of mystery, a deepening sense of which is found in all thoughtful minds; "not the mystery of God; we can't say that yet; but of the leaf and flower, and all life." These are the "raw materials of the coming piety, which asks no personal God, inquires not of the nature of immortality, but which finds its object in the common daily things of life, and makes all days festal and holy days." It was with these brief remarks as with all of Mr. Gannett's spoken and written words—they left us with a feeling at once subdued and exalted, with hearts made quiet, restful, and obedient in that thought which lies at the bottom of all religion and all religiousness, our own secure, unending relation to the universe.

Mr. Forbush, on account of a pressure of duties falling to him as chairman of the Business Committee, excused himself from taking any part in the discussion, and we were obliged to defer listening to him until evening, at the platform meeting, where the subject of Freedom, Fellowship and Character in Religion was made the theme of the closing session of the Conference. Decreasing space warns me to hurry through this part of the programme.

Rev. S. W. Sample led the way with several minutes' discourse on Freedom, the substance of which was, that freedom in religion is to be prized not as an end but a means. As the hope of government lies in free thought on political matters, so that of religious faith lies in unrestricted inquiry into all theological problems. The speaker closed by observing the importance of distinguishing between sham liberalism, which boasts of itself, and that pure and perfect freedom which is intent only on the truth. Rev. R. R. Shippen followed in a few interesting remarks on Fellowship, which he said cannot be forced any more than freedom. True fellowship comes from seeking character. Every truth-seeking soul can claim kinship with every other. To Rev. J. T. Sunderand was assigned the subject of Character in Religion, one which the speaker, with his direct, practical way of looking at things, treated in his best manner. Mr. Forbush was called upon to say a few words upon the whole subject, and made one of his happiest efforts. "Character is the whole man, religion the attitude to the power that is over." In religion we want to be free to "look reverently at the finite and the infinite, scrutinizingly at the past and fearlessly to the future." Referring to the legend of the dead Pan, Mr. Forbush found an analogy in the existing fears and doubts of any remaining religious life, "Christ—Christ is dead," is the cry of to-day. "The idol of the centuries, the tender, beautiful image has fallen, but the man Jesus remains." And so there are those who say that God is dead, forgetting that, "so long as the infinite, which we cannot define but cannot help feeling, remains, so long the finite looks up to it." The speaker cited the self-sacrifice and loyalty of the Nihilists in proof that "the inspiration to high and holy living has not died out." If they who believe in nothing are capable of such devotion, how much more ought to be expected from us who still retain some kind of faith in an ideal perfection. Mr. Herford gave the parting word, including those of tender remembrance for absent friends, with particular reference to the missed companionship and leadership of him whose place none other can quite fill—Robert Collyer.

The platform meeting was good—pretty good, that is; but, dear friends, you who make up the programme, if you would but remember that we are all tired when the last evening comes, that we have been surfeited with wisdom and high thoughts at all the preceding sessions, and, instead of giving us solemn talks on solemn subjects, would give us half a dozen bright, witty, ten-minute speeches—and be particular about the ten minutes, please—it would suit us who sit in the pews a good deal better. We like to be amused as well as instructed, entertained as well as inspired. A little froth and foam and glitter won't hurt us. Better send us to our homes with that rested, exhilarated feeling which comes from a good hearty laugh, than so weary in the attempt to take in all the good things you have told us, that we grow resentful, and are half glad it is all over with. This in an aside.

THE SUNDAY SCHOOL SOCIETY.

On Friday morning the seventh annual meeting of the Western Unitarian Sunday School Society took place, President Gannett presiding. The exercises were opened with singing and responsive service by the children of Mr. Gordon's school, a pleasant and unlooked-for feature of the occasion. The annual report was made by Rev. F. L. Hosmer. The Sunday School Society has not yet reached the zenith of popular success; and the printed slips sent out each year in quest of information do not always receive, either through lack of understanding or sympathy with the objects of the society, that attention which they deserve. Thus the annual reports are based upon partial statistics and incomplete knowledge. Liberals as a class are far too indifferent concerning the needs of, and their duties toward, the children in the matter of religious instruction. The work of the Sunday School is something they have only a halting faith in. But it is only a question of time when our Western society, with the admirable work it has already accomplished, and its efficient, devoted leaders, shall make its influence felt in every liberal center. Mr. Hosmer reported thirty-one schools, the majority of which are in a progressive and encouraging condition. Sixty-seven per cent. of the teachers are women, and forty-one per cent. are parents. The most serious hindrance

to effective Sunday School work, the absence and negligence of teachers, was dwelt upon with earnestness. A great variety of text-books and literature is made use of in liberal Sunday Schools, one school reporting the use of the International Lessons "when it seemed suitable," and another the same, without, as Mr. Hosmer facetiously put it, "any mention of this important qualification." Generous tributes of praise were awarded to Mr. Gannett's Lesson Papers, and to the Character Series which has attained such deserved popularity. After the reports came three and four-minute discussions of various topics, such as Festival Sundays, Libraries, Children's Papers, the Prize System, etc.; but the demands of luncheon and the time-table warned your correspondent to put away pencil and note-book. We took a hurried leave of the pleasant little church which had given us such friendly shelter for the past three days, and bid a grateful farewell to the hospitable people who had received us to their homes and made us acquainted with the handsomest city of the West.

Mr. Herford is so easy to quote from, that I cannot refrain from ending, as I began, with a word from him. "Let us," he said, "go home, and preach not so much *about* religion, and freedom, fellowship and character in religion, but preach religion itself, and character itself." To which we all say Amen.

CHICAGO, June 23, 1880.

ANNUAL REPORTS.

Continued from last number.

WOMAN'S WORK.

A REPORT READ AT THE ANNUAL MEETING OF THE W. U. C. AT MILWAUKEE, WIS.

BY MRS. S. C. LL. JONES.

This little organization is now about to enter upon its third year, and we cannot but feel proud of its steady, sure growth. It began its life like all healthy infants, crying for care—asking this one, that one and the other for help. But, like the duck in the brood of chickens, it was looked upon with distrust and misgivings, and but few were willing to take up a portion of the burden. The first year was looked upon as a total failure by many. But only to the brave and persistent is the victory given. 'Tis only in the retreat that the soldier loses courage and trembles,—the shot in the back of which he is ashamed; and we didn't propose to retreat and get wounded in the rear. So here we come again, again claiming ourselves victors even though we do have to blow our own trumpet, herald our own successes and crown ourselves heroes. We shall tell no wonderful tale of our future; paint no vivid picture in strong colors of what we are going to do, but come up, year by year, with our report in hand and lay our work, for what it is worth, before you.

We started out with no finely-wrought constitution, laws and by-laws, rules and regulations, all nicely tied with red tape, but we did start with a few definite objects in view, content to let the future shape the work to its own needs. Our first aim was to aid in raising money to pay an Assistant Secretary and keep a headquarters for Western work open in some central place, and as the West is supposed to revolve around Chicago as a pivot, the room was opened there. Another object was to put ourselves into communication with as many isolated Liberal people as possible; to give to them the strength that comes from a unity of interest and a faith in the common, as well as to enlist them in the good work of aiding us in our endeavor. One reason of the complained of apathy among Unitarians is, they do not *work* enough, *sacrifice* enough for the belief that is in them. Until you have tried it, you will never know how much more meaning there is in our generous faith, how much dearer, richer, holier it is after days and nights of weary working for it. I don't mean working for it in the interest of our own little church home, in getting up suppers, entertainments, even literary clubs (though I would by no means disparage any of these), but laboring to give it to others; of sending bits of comfort and strength to lonely ones all over these vast prairies, and giving them the hand of fellowship and the chance of doing their part in the good work, and let *them*, too, enjoy labor and sacrifice.

To many, indeed, to most of you, the need of these headquarters, and the extra help, was not understood and appreciated because you knew nothing of the steadily-accumulating work being done and to be done. Even before Mr. Jones was assigned the Western Secretaryship we had a large correspondence throughout the West, asking for information on doctrinal points (much of which could be promptly answered by tracts of the A. U. A.) for Sunday School helps, for the purchase of S. S. libraries, where to get Unitarian books, etc., and, in time, our little home became full to overflowing with tracts, S. S. lessons and helps, books on sale and all the paraphernalia of a religious jobbing house. The demand constantly increased, the corresponence increased, the supply had to be increased, and we were not only crowded out and worked out but were wholly unable to attend to much more than half the demands, and it became a question, not of expediency, but of necessity, that there should be a headquarters somewhere and an increase of help. To none but those who have been at work, put themselues into communication with the world at large, can there come any realization of the broad influence of Liberalism. How it permeates every nook and corner of this great West. How hungry men and women are waiting for a purer, freer, more helpful, hopeful gospel. How they eagerly respond to the clear notes of a religion that has the building up of a better manhood and womanhood. To the credit of our impatient West be it said, be it recorded, that they spurn cant but they do *love honesty*, purity and righteousness. The multitude crave a faith which commends itself to reason and helps them into a nobler life, a religion of character. There are hundreds all over the West who will be glad to put themselves into communication with us, to give to the cause more or less of their life and substance, if we could only find them; and if we persist in this work we shall get at them eventually.

Thus far our aim has been—

1st. To help pay the salary of the Assistant Secretary.

2d. To do something towards keeping open the headquarters of Unitarianism in the West.

3d. To put ourselves into communication with all the isolated Liberal people we could find and strengthen them all we could by encouragment and the opportunity of doing and giving to our work.

4th. To get subscribers to *Unity*, especially among these self-same isolated Liberals who really need it most.

We tried to do it by appointing a lady Secretary for each

State. This proved a formidable undertaking. One after another they became alarmed at the prospect. I do not wonder at this, for I know perfectly well what it means. Still, let me here reiterate what I said before, that to none but those who take up the work and sacrifice at least a portion of their time, strength and energy in helping to promulgate their faith, and strengthen the faith and hope of others, can there come the deepest, richest experience there is in our religion. You will, after years of toil, find that, like a fascinating novel, it is impossible to lay it down, even for a time. I say this out of my own experience of twenty years' devotion to the work, and therefore know whereof I affirm. It *is* a tax on strength, time and nerves, I'll admit. No pecuniary compensation in it, still it does pay and pays well. But I fear that the shrinking really did not come so much from a fear of the work involved, as a lack of faith in the practicability of the undertaking and ignorance of its real need, and of the immense amount of good it might and really is doing, even by those who are themselves engaged in this very work—our ministers. Can we wonder at timid pews where there is a lack of faith in the pulpit? And why are ye so fearful? How is it ye have no faith?

By their fruits shall ye know them. What have the women done during the past year?

For the first time this year Mr. Jones sent out blank reports to the women's societies. Twenty-five have returned them filled out, and a brief summary foots up like this:

One meets sometimes three times a week. From such a busy hive must come large returns. Nine meet weekly, twelve semi-monthly, two monthly, and two have no regularly organized Ladies' Society, but report that the women contribute their full share toward the activity and usefulness of the church. One of the two has raised during the past year $100 toward re-seating their church. One is pastorless; the other about to become so. These twenty-five ladies' societies have raised during the year $8,585.61 This sum does not at all stand for a full representation of their year's work. Several societies report meeting solely for charitable purposes. One prepares and gives out work to unemployed needy women; another carries on an Industrial School; another has a Home and Mission School for Children, whom they clothe and care for; another an Old Ladies' Home, for which they raise annually over $2,000, not included in above sum. Another gives much time and strength, systematically, to the city hospitals. Besides all this, they carry on, to a large extent, the social activities of the church,—many of them raising funds to liquidate church debts, meet incidental expenses, &c.; and not infrequently the church life is wholly dependent on the interest and activity of the women. From Denver comes this word: "When last November Mr. Alger concluded to return East, there seemed for a time a feeling a discouragement sufficient to cause apprehension, not only for the prosperity, but the very existence of our beloved *Unity*. It was, however, noticeable that this feeling of despondency was especially among the gentlemen of our society. The ladies were strong in hope and will, and when a desire was expressed to turn over to them the entire financial affairs of the church, they accepted the trust and came unitedly and heartily to the work of freeing the society from debt. To this end we have labored hopefully and harmoniously and have raised $2,000. * * For this result we are largely indebted to our President, Mrs. D. A. Gage, recently of Chicago. Unfailing in interest, untiring in labor, and wise in counsel, her presence has been at once our assistance and our inspiration."

For years past Miss S. A. Browne, of Lawrence, Kansas, has been very largely instrumental in keeping together the little band of saints there. With a few other loyal women they have been more successful in "holding the fort" than many a point placed in the hands of a brother who had matriculated from a Divinity School and been consecrated to the work in true apostolic style—and to-day there is a field there of enthusiastic and tried souls ready to take hold in a larger way.

The only two new societies organized during the year were woman's work; Hamilton and Sonora, Ill., the result of the energy and consecration of Miss Safford. The club work, reported by Miss Beals, so far as I am acquainted, is only made possible by the interest and zeal of woman. All this means giving out of their life's energies. Much of it has been done in the face of discouragement, and shows a faith and love for their religion truly sublime. 'Tis the old story of "Last at the cross and first at the sepulchre."

Let us fall back to statistics once more. Beside the $8,585.61 just reported, there has been raised and sent for the headquarters the following sums:

Collection at Cincinnati one year ago	$ 32 25
Woman's Union in Chicago	255 00
Mrs. J. C. Richardson's collections	66 00
Mrs. Cole, the efficient Secretary of Iowa Unitarian Association	8 00
	$361 25
Sent directly to us from	
Milwaukee, Wis	$ 26 00
St. Paul, Minn	10 00
Quincy, Ill	10 00
Janesville, Wis	10 00
Louisville, Ky	10 00
Church of the Messiah, St. Louis, Mo	10 00
Denver, Col	10 00
Des Moines, Iowa	10 00
Cleveland, Ohio	10 00
Meadville, Pa	10 00
Davenport, Iowa	5 00
Marietta, Ohio	5 00
Kalamazoo, Mich	5 00
Grand Haven, Mich	5 00
A friend, Indianapolis, Ind	5 00
Miss Giles (solicitations from various points in Wis.)	5 00
Indianapolis, Ind	10 00
	$156 00
Total	$517 25

A sum quite equal to our needs for the year, and a small margin to begin with.

Of more value than the money raised has been the interest aroused in the effort and good will expressed by all parties heard from and the avowed determination to take hold of the work with a loyal good will in future. Fine as our showing is, I've no doubt but that it might have been infinitely better with a wise, energetic, *well* woman to take the lead in the first place. Mrs. Richardson has shown what a woman in earnest can do in a brief space of time when she sets about it.

One word in conclusion. There comes to us a very suggestive hint in a recent number of the *Western Christian Advocate* (M. E.), in an article on "The Women's Association of the Garrett Biblical Institute," a hint we will do well to avail ourselves of. Speaking of the first annual meeting, May 4th, 1880, it says:

"A goodly number of women were present, giving encouragement by their presence and counsel, and some imparting special inspiration by their liberal gifts of money. Mrs. George H. Foster, who could not be present, telegraphed from Milwaukee her gift of three hundred dollars." * *

"These large gifts were not more encouraging than the following communication with its accompanying gift: 'I hear rumors of the work for the relief of Garrett Biblical Institute, but no circulars have reached me. I send my dollar, and desire to be enrolled among your members.' If the spontaneous interest indicated by this letter is, as the friends of the institute hope, widespread among the women of the M. E. Church, there is good promise that the aggregate of the small sums to be received from the many will exceed the aggregate of the large gifts from the few."

Let us profit by this. Don't, my good sister, wait for a circular to be sent you; don't wait for some one to invite you to subscribe to *Unity*. Don't wait, hoping that some day you and your Liberal friends may feel strong enough to start a society and have a minister who will give you the helpful, earnest word you so sadly need, and the strength of an openly avowed position in the world of religious thoughts, but send your mite to the good work of keeping open our headquarters. Write there for aids in the way of lessons; start your own little independent Liberal movement in the way of a Sunday morning or afternoon Sunday School in your own parlors. Gather together your children; give them the benefit of your honest doubts and your honest convictions. Let them begin life on a higher, purer, truer plane for what you have suffered and enjoyed, for your earnest, honest inquiry. You have no right to let them pick up their theology here, there and anywhere. You defraud them of their birth-right by so doing. See to it that their lives are the richer, fuller for your having lived. Let me once and for all invite you to subscribe for *Unity*. There you will find lessons for your children, lessons for yourselves, for your husbands, words, we hope, of helpfulness, encouragement and cheer. Let us then rally round the banner of "Freedom, Fellowship and Character in Religion." Freedom to think honestly and live righteously; Fellowship with all that is true, good and noble in us, and Character strong enough to be true to ourselves, our brothers and sisters and our God. This is the all-embracing religion we are striving for,—the religion that calls out our best energies and noblest selves; the religion that inspires us to do and dare, to suffer and persist, life of our life and strength of our strength.

WOMEN'S WORK IN ILLINOIS.

A REPORT BY MRS. C. J. RICHARDSON.

To the readers of *Unity* (and we hope every member of this Conference is one) the work of the Illinois Secretary is familiar. I assumed the duty of Secretary about the 1st of January, 1880. To every liberal person whose address I could obtain, I wrote a letter, endeavoring to arouse an interest in the Woman's Religious Union, urging women to organize Unity Clubs wherever practical, knowing that where "two or three are gathered together" in the spirit of earnest inquiry, true religious culture is the result. Such clubs, if thoroughly organized, and the work well planned and executed,—short, thoughtful essays and discussions of the same, —can do more to make Unitarianism understood and felt than any other one force.

People in isolated places are lonely and hungry for truth, and these little gatherings once a week are rays of sunshine warming and cheering their cold lives. One lady writes: "There is a hunger and thirst which is scarcely realized by the people of this practical country. We do not know how famished and unfed we are until one comes along and reads a poem, or sings an aria,—and when the song dies away and we are forced to return to the commonplace, prosy life, our starved and perishing condition is even more a stalking ghost that will not avaunt! If 'Liberal Thought' does not introduce into our monotonous lives something of art, '*true art*,' then it is a failure. I do not care to be emancipated from the Old Testament, and the old church with all its visions, glories, grand old pictures and sacred music—sacred because it is well written and well rendered, and nothing to replace it. Liberal Thought, as connected with atrocious oratory and still more atrocious music, can never recompense me for the good old delusions and dogmas."

Organization, the necessity for giving to the Woman's Work, and the distribution of our Liberal literature, have been the points we have most strongly urged, and it has not been without its good results. Most of our letters have been promptly answered, and more information asked—such questions as, What could be done in small places, where perhaps not more than half a dozen persons know what liberal religion means? Agitation of the question has usually revealed more sympathy and interest than was expected. One lady writes: "If I had answered your letter the day I received it, I could have reported but one Unitarian acquaintance in this city of ten thousand inhabitants. I know *four* now. Send me two copies of *Unity*." Since then we have received money from those four Unitarians to help the "Woman's Work," and the urgent appeal to send them somebody *to talk* to them, saying, "Among our small number is the best singer in this place, who would gladly give his services to help build up a liberal society, which I am sure would soon be a working society."

Another lady, who three months ago thought there was little use to try for any help for the union, sends us $2, and says: "I am surprised at the interest which the Secretary's report aroused. I think now the time is not far distant when we shall organize a society—if not among the Americans, by the Germans,—and I shall join with them, if they do not object to my temperance principles."

A lady in Southern Illinois, now paralyzed, whose voice and pen for many years were used as able advocates for temperance, anti-slavery and the enlargement of woman's sphere, when to be the champion of these reforms meant social ostracism and persecution, not only by the press and the pulpit, but by their own friends and relatives,—having sent her a copy of *Unity*, she writes: "I had never seen or even heard of *Unity* before. I began at the first verse, and read every word of it, advertisements and all. Not an article seemed to be without deep, brave, earnest thought. The report of the Woman's Work, I read carefully twice through. It seems to me a step in the right direction, and a much needed work. It is the only ray of light that has penetrated this Egyptian darkness since I came here. I loaned it to the only liberal-minded man I have met since I came here, for this place seems about the center of darkness. Send me some other numbers, no matter how old, that I may give them even as a cup of cold water to these trembling, frightened souls, who cannot trust and cast out fear."

One enthusiastic correspondent says: "I received another copy of that dear little Evangelist, *Unity*, this morning, and it always fills me with the 'spirit.' It does me good even to

handle it. I was so glad to read the cheering report to the Rockford Conference. I hope the union will go on, and although we cannot help you with money this year, I am sure we can *next*. Distribute your 'Pamphlet Mission' everywhere. Let free thought, the angel of deliverance, stepping into the temple of the living God, say, 'Be of good cheer; 'tis I, be not afraid.' Some one has said that 'thought is the last analysis of matter.' Whether that be true or not, this we know is true: it is the grand formative principle of our minds; according to our thought is our capacity for thought. Confine our deliberations to any one side of a question, and we limit our capacity to that question. Proceed in your good work. Remember it is but a reflex action; if we only look deep into the motives which impel us to action, we should more fully realize that another hand is beckoning us on the path of progress."

All our replies have not been so full of encouragement. Since January 9th, we have written 125 letters and postals. A very few have received *no* answers. From the larger places, where we hoped for real comprehension of our aims, our most discouraging replies have come. We have found in cities like Aurora, Peoria and Springfield, very little interest. Here the canker worm, materialism, indifference and irresolution, seems to have secured a congenial haven. They seem glad that the union was making an effort to do *some* missionary work, and wished us success, but were too poor to give. Taxed to support the churches already built; protesting against the teachings of the Orthodox church, yet attending regularly,—their children filling their Sunday Schools because the liberal element is small and weak,—they look to the daily papers for the sermons they can enjoy, and feel it is a very comfortable way to shirk responsibility and the demands of a liberal church, just as people live in rented houses with few conveniences or comforts because it is cheaper than to own a home.

The member of a Liberal League, who seems a lady of cultivation and intelligence, says: "The Liberals in this place are eager for truth, but cannot see the necessity to furnish their own entertainment. It seems to me if you would only send us a missionary to help us organize and bring together this element of diverse thinkers—all earnest and thoughtful men and women—it would be a step in the right direction. One who could preach to us a rational religion—a religion of common sense and practical piety—such a man would not starve with us. Then we should have a definite object to raise money for; now if we ask for money, the query is, where is it going? They seem to regard Liberal Christianity as a myth—a thing they cannot realize because they see no fruits. I am convinced we must organize and have a leader. The want of this is the rock on which we have split, and acting on the plan of one entertaining the other, every year we as a league are growing beautifully less. Literary societies are good for a certain class, and can do much to educate them, but common working people cannot find time to write essays, hunt through history, or practice reading, for with them time is money. We should be glad to send you a donation, but cannot; but we hope some day wealth will roll in upon us, and then we shall help others."

There are certainly the elements of a strong society in this place, but they fear being bound by a creed, think more of entertainment than work, and groping about for a leader. In contrast to this report is the result of *one* woman's work, aided by these same "common working people,"—a woman without money, without social influence, but thoroughly gentle, earnest and sincere, blessed with all the qualities that make a *true teacher*. Feeling herself bound and fettered by her early training—grown out of her old creeds, and helped by the earnest advocates of Unitarianism in Central Illinois and Iowa, she gathered into her school-room—for she was a teacher—those who wished to hear such sermons as she could find, and read them to eager listeners. She attended the Unitarian Conference at Davenport and was cordially received, and became thoroughly inspired with the living, active principles of this happy, hopeful faith. Her mission as a teacher in the common school was ended. Since then she has been preaching among the farmers, and has organized two liberal societies. One, only a few months old, sends to the Woman's Work $5, and she writes to us: "I read the Secretary's report to my society in the country, and presented your needs, and as the result of the effort, send the enclosed. I am going away now, and they will have no minister. I have urged them to continue their meetings, and as zeal is not lacking on their part, I hope their wants will not be overlooked by those who care for Unitarian interests in Illinois. I earnestly hope that you may meet with a hearty response in your work, from the liberal women of the State. The people are ready to receive if only those can be found willing to give, even if it does require self sacrifice."

This shows what has been done by one woman, unaided by the training of the divinity schools, far from the centers of culture and thought, working in the country among the class too busy to read, but never too tired to think and question. With such women—and there are others—shall we falter? When six months of indifferent work shows such substantial proofs of interest, shall we become discouraged?

The response that has come to us in postal orders has been cheering.

From isolated places where *Unity* was a stranger, we have received—Illinois	$23.25
Contributions to the Woman's Fund in Illinois	70.00
" " " " Davenport, Ia.	5.00
" " " " Janesville, Wis.	1.00
Total	$99.25

We are very sorry not to add to this another 75 cents. We feel confident, with good, thorough work, a much larger sum could be realized, and the demand for Liberal literature is much greater than the supply. Women *must* take hold of this work. Cease to talk and shirk responsibility, and put into it the energies they waste on frivolity and fashion. There are demands of the religious nature that must be heeded. Organize our forces and send these messengers of glad tidings until every village and hamlet, yea, and every large city, shall rejoice in this gospel of peace and joy.

REPORT OF THE MEADVILLE THEOLOGICAL SCHOOL.

The school has had another year of quiet study and diligent preparation for the Ministry. Twelve persons have been members of the school, of whom one is a lady—Miss Norris, of Iowa—and one a colored brother of ability, pastor of a church in the city. Four have received diplomas at the close of the year, all worthy and able men, who promise to be useful and successful. The Anniversary exercises on June 10th were well received, and regarded as quite equal to, or beyond the average of such occasions. The year has been unusually marked by earnest faith in the truths of religion, hard

study, and harmony and peace as the atmosphere over all.

The $15,000 called for in 1878, at Saratoga, still remains unfilled. About $5,000 have been raised, and $2,000, to a separate fund, have been given by a lady of this city. But the public attention of our body has been unusually taken up the past two years with various urgent calls from different quarters. But we hope in this good year of 1880 to see this Endowment Fund made up, and means also provided for a fire-proof library building for our valuable collection of 15,000 volumes and over. The gift of Rev. C. H. Brigham has been especially valuable in books and MSS.

We need *men* and *money* to put our institution on a basis of usefulness and progress. Any aid or sympathy from our dear brothers and sisters of the Western Conference will be most gratefully received. We live in a transition period, and have done since the creation. But in every age, to do the best work, tide over the difficulties of the day and hour, and wring out of circumstances the elect good demands, able and disciplined men, prophets of the Most High, apostles to every nation. We try to equip such men, full of faith and the Holy Ghost, and armed with the best thought of the times, and the truth of all time, and not ashamed of that Gospel which is the wisdom of God and the power of God unto salvation.

All of which is respectfully submitted.

A. A. LIVERMORE,
President of the Board of Instruction.

SEVENTH ANNUAL REPORT OF THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

The printed blanks sent by our secretary to all our western schools have been filled and returned by thirty-three. This means that not a few—and among them are some of our large and well-established churches—have not shown interest enough in our work to make any response to the questions sent to them. Many pastorless societies, having a name in the Year-book, send us no word, and their present condition we can only represent by the letter X. We earnestly urge upon all such, however, that at least the Sunday School be sustained even though the pulpit services cannot be. It will educate the rising thought and help to bring the future Liberal church. This can be done where even a very few persons will take hold of it heartily and persistently. Such schools, as well as our churches, are agents of our Liberal faith, and form points for such occasional preaching as may be secured. A few of our returns come from these pastorless folds and report most gratifying results.

Of the thirty-three schools reported the majority show increase in the number of scholars, some a large increase. Meadville leads the list with 241. Of the teachers 67 per cent. are women and 43 per cent. of the whole number of teachers are parents. Passing over the irregular attendance of the children, for which many reasons occur, I have been rather surprised at the extent of this failing among the teachers as shown in some of the returns. Thus one school reporting five teachers has on an average only three; of seventeen teachers in another school six are on an average absent; while in yet another only seven out of a round dozen are to be counted upon; five classes to be provided with teachers every Sunday, or else to be jumbled up with others! In three other schools one-fourth of the teachers are regularly absent on the Sunday. In one of the above mentioned schools the average attendance of the scholars was fifty per cent. In only five of the schools reported are there regular weekly meetings of the teachers. One reports a meeting "once in two weeks;" some "monthly;" some "occasionally;" and several "none at all."

BOOKS, ETC., IN USE.—In respect to Service-books and Sunday-School Lessons the returns continue to show great variety. Many schools use several, some reporting as many as three singing books. *Sunnyside* seems to have the lead in music, though several schools use this with *Unity Services and Songs*, and the latter appears to be growing in favor, being reported in use by eleven schools. The old *Sunday School Hymn and Service Book* maintains its hold in ten schools. Some use *Way of Life;* one "uses none;" one sings from the *Crown of Glory*, one from *Welcome Tidings*, and one reports the use of printed cards, the verses being selected from different sources, and adapted to tunes which are learned by rote.

Equal or greater variety characterizes the text-books in use. One school reports the use of the International Lessons "when they seem suitable," and another the same, without this important qualification. One answers to the question of text books, "All sorts." The publications of UNITY to this end are reported from several schools either exclusively or in connection with others. Mr. Gannett's "*Growth of a Religion*" is mentioned by some. It seems to some of us altogether the freshest and most suggestive outline of the Bible story yet prepared for Sunday School use, and I know of no other book whatever that for older readers gives in so small a space so clear an idea of the drift and results of the more Liberal School of biblical criticism to-day. I venture to say this here because the author who made the Sunday School society's report last year, made no reference to this most excellent and valuable contribution to our Tool-chest. The *Lessons* of our eastern Unitarian Sunday School society are used in a few schools. Mr. Jones' Sunday School papers are also reported. Many schools, however, report special lines of teaching of their own, the preparation of pastor or superintendent. These in the form of "cards" or "lesson-pages," include instruction in the Old Testament; also on particular subjects, such as the "parables," etc.; and one minister reports a series of lessons on the ethnic religions. Among the card-lessons on the Bible those of Mr. Learned are favorably mentioned. A want mentioned by several of the reports is that of suitable and suggestive lessons for the younger children in our schools.

SUNDAY SCHOOL PAPERS.—The *Day-Spring* is taken in a dozen of the schools reported. Several commend it as the "best" of those taken. One says "many like it," while another in answer to the question which is best says "not that," and yet another answers "none, all poor." One says "I don't consider any necessary." But most think a children's paper a helpful feature in the school. Two take the *Myrtle* and like it, while *Well Spring* and *Guiding Star* find each a mention, and one brother speaks of *Scattered Seeds*, (published by the Friends in Westchester Pa.,) as being "on the whole the best I have seen for our use." A children's paper of four pages, with illustrations, is mentioned in one report as a thing yet to be desired. One writes: "I hope to introduce four or five copies of *St. Nicholas* and *Nursery*, one to each two classes of right age, for monthly circulation."

LIBRARIES.—The schools generally seem to have good libraries, at least so far as the number of books is concerned eight reporting each an excess of 500 volumes, and of those eight one reaches the round number of a thousand. In most

instances additions have been made the past year. "We keep weeding out as well as adding," writes one, a suggestion that could probably be wisely acted upon by all. Most Sunday Schools, in this respect, share in the American admiration of quantity. With the growth of the public library in different forms in all our larger cities and villages the old-time service of the parish and Sunday School library as a *miscellaneous* collection is somewhat superceded. It would seem wisest, therefore, to have these well supplied at least with the special helps, both for scholars and teachers, in the line of Sunday School study. But it is just here, I apprehend, that our libraries are apt to be most deficient. Something is to be said for the wants of the very little ones, but beyond this probably the majority of our libraries need strengthening in respect of books of reference, recent biblical criticism and instruction and such as bear upon the special studies of the Sunday School. It is convenient to have duplicates here. These are the books that are slow in getting into the public libraries except in our larger cities, if, indeed, they are found there.

SPECIAL SERVICES.—The questions in regard to these call out some diversity of answer. One asks: "Are not these so many as to become wearisome to those who have to decorate the church and to get them up?" Another says: "We don't think much of them." With very few exceptions, however, such services are much commended, and help has been found by most in those prepared by UNITY, one brother limiting his liking to "those positively christian." The two festivals most in favor appear to be Christmas and Flower-Sunday. "We keep the Solstices, December and June, Christmas and Flower-Sunday," writes one learned brother from the South. Next to these Easter and Harvest are in regard. Among other pecial services are mentioned Sunday School Concerts, a Temperance Service, National Sunday, a Service of Patriotism, Washington's-birthday, (the last three of the same import) a "Service of Mercy," (touching the treatment of dumb animals) while one school has a "Rallying-Sunday," and Channing and Garrison have been specially remembered in several schools the past year. Nearly if not quite all like the "joint service for the School and the Congregation" better than the old "Sunday School concert" or that of the school alone. In this connection I may state that a majority of the schools report having a "chorister," by which it would seem as if the wise advice of the Secretary in his Report of last year, has been acted upon. Without a practical teacher to lead and drill the scholars in singing, the music of a School-service, which is its most attractive and enlivening part, cannot be a success. Several schools have special rehearsals under the choirister. One brother writes: "It is our custom never to use songs in our service until they are well learned. Once in four or five weeks I teach the children a new song and give them five or ten minute rehearsals every Sunday till it is learned well."

CLUBS, ORGANIZATIONS, ETC.—In answer to Question 12 two schools report a Temperance Society as one of the features of the school, with membership averaging thirty-three and forty-five respectively. In both of these the pledge is taken for three months and renewed quarterly. One school answers, "all temperate; a principle of the school;" and another, "we make our school embrace temperance in all things." One school reports a "children's branch of Unity Club,' which is thus described: Called the "Q.F.U," (a mighty secret!) which meets every other Saturday afternoon for three hours. Membership about 125, from "tots" to high school ages. About one-fifth probably are outsiders, friends of our children; enough parents, etc., to lead and teach. Membership fee ten cents. Regular programme:

1. Singing lesson for one-half or three-fourths of an hour.
2. Drawing " " " " " "
3. Scroll sawing for boys " " " "
4. Embroidery for girls " " " "
5. Dancing lesson " " " "

Occasional special entertainments beside, viz., 'Under the Mistletoe Bough,' a masquerade party, etc., etc. Revenue supplied in this way. Working towards a little Fair on the Christmas holidays." The report adds: "Would heartily recommend something like above to other schools, *provided* (1) that they have three or four wise and interested women to take charge; and (2) this essential, I should say that the *educational side* and not the mere dancing be kept the *prominent side*. Of course the 'education' is a sort of play, and there is nothing very rigid about it, but it makes the whole thing stand for something much more than mere amusement." The Unity clubs and similar organizations under different names include within their membership the older members of our schools, and in some schools there are little societies of different sorts for the children.

HELPING OR MISSIONARY WORK.—In answer to the inquiry upon this point the following replies may prove suggestive. As will be seen these young Liberals for the most part are rather 'helpers' than 'missionaries' in the more restricted use of the latter word. One reads: "Children brought a collection of their toys of the Christmas before on Christmas-day to be given to the children in one of the local charity-institutions." Another: "The Sunday School sewing society makes and distributes garments for the poor." One school reports under this head of 'work': "One life-membership contributed by Sunday School to the Western Unitarian Sunday School society." Another "is beginning a fund for a new church," and if it begins with the children it has good promise for the future. Another "sends flowers to the Flower-Mission in Chicago every week from Spring to Autumn." (This last is from a country school.) One answers repentantly: "None save 'Thankgiving dinners' contributed (about twenty) by classes at Harvest Festival, and by inviting outsiders to our good times will try to do better this year."

SUGGESTIONS, ETC.—In reply to the question, "What new methods or suggestions have you to propose?" very few answers of any sort were made. "More enthusiasm and hard work," says one; and another, "something that will give more earnestness to the older ones," recommendations, I suppose, which are always in order. One brother urges, under this heading, "that there should be no uncertain sound as to whether we are Christians or not," although we would not like to err on the side of that anonymous divine of whose theology it was said that it was "all sound!" As to the deficiencies in our *Tool Chest* the suggestions are more definite. In answer to the question, "What is now the greatest deficiency in this department?" one brother says somewhat swecpingly, "tools and the chest," but as he has done as much as any other, at least to supply what we have, we can forgive him this ten-strike criticism at what we have already set up. In more detail he adds: (1) "A new *Unity Songs and Services* with six or more services; this as soon as possible, to be uniform with Part I. (2) Better Festival Services, a good 'service of Mercy' and a good 'Temperance Service.' (3) Lessons on the New Testament for children from ten to fifteen years of age. (4) More Infant class-cards." Another also specifies Infant class-cards.

A hundred cards of the simplest kind and very small, containing just a choice Scripture verse, would supply a great need in my school and in others that I know of. Must be very cheap, so that one can be given to each child of the Infant-class every Sunday. The Infant class-cards we have are admirable, but we want more, and next the cheaper kind I have mentioned." One brother counts as still a *desideratum* "an illustrated paper of four pages for the little children." Several speak of the need of lessons adapted to the little ones.

In answer to Question 16, asking how many life-members and annual members of our Society there are in the School; also whether the teachers will not all become annual members, the replies indicate comparatively few annual and yet fewer life members in our schools. Perhaps this is not to be wondered at. Few of the teachers can attend the yearly meeting of the Society; few can take active part in its work. Their connection with the Society and their relations to it seem so distant that membership means to them simply contributing the annual dollar or the ten dollars all at once to the working funds of the Society. But when we consider that only by such contributions was the society able to start upon its work; that what it has already accomplished has been of substantial advantage to our schools; that its increased and better work is largely conditioned upon this practical support and encouragement, we may reasonably commend its claim to all those connected with or in any way interested in our Sunday Schools. It is to be hoped the revenue from this source may be largely increased the coming year. The publications of the Society have been most favorably noticed by the secular press as well as by our own religious papers. Interesting facts in regard to these will be found in the Report of Miss Frances L. Roberts, Superintendent of our Book-room, printed in UNITY June 16th, 1880, pages 131 and 132.

F. L. HOSMER,
For the Officers of the Society.

SUMMARY OF TREASURER'S STATEMENT FOR THE YEAR ENDING MAY 1, 1880.

Dr. *Western Unitarian Sunday School Society.* *Cr.*

To Expenditures	$445 34	By Cash Sales	$446 50
" Cash on hand	54 36	" Membership fees	53 20
	$499 70		$499 70
" Cash bal. from last year	$ 20 55	" Estimate of stock on hand	$249 98
" Bills owing by Society	55 18	" Uncollected bills on Led.	174 72
		" Bal. of Cash after paying bills of Society	19 73
		Total assets not including stereotype plates owned by Society	$444 43

F. L. ROBERTS, Treas. W. U. S. S. Soc'y.

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

SUNDAY NECESSITIES.—The Supreme Court of Indiana has decided that cigars are a necessity to those using them, hence cigar venders may keep their doors open on this day without violating the law.

POLITICAL.—*Unity* rejoices over every indication of the blending of the Northern and Southern rays, as both are necessary to give the clear light of the Union. General Longstreet has declared his intention to support General Garfield. Swords are beaten into pruning hooks, &c.

NEW YORK CITY.—In the death of Joseph Seligman, Free religion has suffered a severe loss. He was president of the Society for Ethical Culture over which Felix Adler presides, to which he bequeaths $5,000, and leaves $25,000 to charitable institutions, to be selected by the Executors without regard to creed, faith, race or religion.

WILTON, N. H.—Rev. Charles H. Rickards was installed as pastor of the First Congregational Church of this place, on the 10th ult., Rev. Henry Powers preaching the sermon. Several of his class-mates, were among those taking part in the exercises. Mr. Rickard's heroic experience in the missionary fields of Kansas will now be of value to his New England parish.

HARVARD DIVINITY SCHOOL.—Prof. C. H. Toy, recently a Professor of Hebrew at the Baptist Theological School of Louisville, Ky., has been appointed to the chair of Hebrew and Old Testament interpretation in this institution, thus demonstrating its non-sectarian purpose. This is the chair that was once occupied by the learned Dr. Noyes, whose contribution to Old Testament criticism is valued by scholars of every school.

THE NEXT THING TO DO.—One of the clear-headed and true-hearted "pillars," unable to attend the Milwaukee meeting, wrote: "The great work to do next should be to strengthen "UNITY" by every possible means. Make it the good missionary of our cause in the West for a while, and other demands will soon be heard—demands for the living voice and the prospect of new churches. I wish we could put it in all the town libraries for a while."

OMISSIONS.—The contracted reports from the field, in our last, were necessarily imperfect. Many omissions, and some errors, were inevitable, for lack of space and the many hands through which they came. The movement at Charlotte, Michigan, was not mentioned in the report of that State. The society here has had a prosperous life, under the ministry of J. N. Pardee. And they are gathering strength for building.

GENEVA, ILL.—Reported as making no returns in the report, was the first to make a report, and a capital one, too. In addition to maintaining regular services throughout the year, this little band has raised $48 for missionary purposes, and $500 for internal improvements; making the interior of the little old church new and cosy as a bird's nest.

THE MILWAUKEE MEETINGS—Unitarian Conference.—There is little need of additional notes of our meetings, after the excellent report of the same by C. P. W., found elsewhere. As evidences of the working character of the meetings, the several resolutions passed at the session are offered, to wit:

Resolved, That the Western Conference assume the responsibility of the Chicago office and book room, and that the Executive Committee be authorized to pay expenses; and further, that the Executive Committee be instructed to arrange for *Unity* and the Western S. S. Society to contribute such amounts for rental as may be agreed upon, for the use of its premises and staff as their agency.

Resolved, That for greater unity of co-operation between the Western Conference and its branches, the Women's Liberal Societies of the West be invited to contribute the funds they raise, over and above their local expenses, to the general fund of the Conference; that they be requested to concentrate their pecuniary assistance to the Conference upon providing for such expenses of the central office as may not be covered by the rentals of *Unity* and the S. S. School.

Resolved, That the Conference continue the useful work

of the several women's societies of the West; elect an assistant treasurer, whose business it shall be to collect funds from the women of the West, and such other funds as may be possible; that such assistant treasurer be a member of the Board of Directors, and act in concert with the Executive Committee.

Resolved, That the Executive Committee be instructed to consider the advisability of incorporating the Western Unitarian Conference, under the laws of Illinois, with office at Chicago, and report at the next Conference.

Resolved, That the Executive Committee be instructed to consider the advisability of modifying the representative basis of this conference, and report at next Conference.

Resolved, That the Secretary be requested to direct the attention of the churches to the representative basis of the Conference in every call for its annual meeting.

Resolved, That the Rev. J. Ll. Jones be invited to become the Missionary Secretary of the Western Conference, removing to Chicago, and devoting his whole time to the work, in co-operation with the Executive Committee; that he be offered a salary of $2,500 per year, to commence Sept. 1, 1880 up to which time he shall work under his present partial engagement; that Mr. Jones' traveling expenses be paid by the Conference, all funds received by him through missionary work or preaching, to become part of the Conference funds, All details to be arranged by the committee.

Resolved, That D. L. Shorey. John J. Bagley and J. Ll. Jones be the delegates of this Conference to the National Conference, and that J. Ll. Jones present the report of the Western Conference.

Resolved, That the Fellowship Committee be continued as last year.

Resolved, That the next meeting be held with the Church of the Messiah, at St. Louis; the time to be left with the Executive Committee.

Mr. Shorey, after serving the Conference as President for ten years with great willingness and regularity, in a feeling and earnest speech declined re-election, upon which the following resolution was passed:—

Resolved, That in accepting Mr. Shorey's retirement from the Presidency of this Conference, we desire to place on record our deep sense of the great value of his untiring services for a period of ten years. Of the uniform fairness, kindness and ability, with which he has presided at our annual meetings, and at almost every committee meeting of that long period; of the constant interest which he has given to the business of the Conference, and our strong hope and desire that the Conference will still receive the benefit of his wisdom and experience.

Adopted by a rising vote.

The onlv question looking towards abstract discussion was raised by a letter from Bro. Geo. Chainey, of Evansville, Ind., asking the Conference to define the phraseology of a Resolution passed in 1875. The letter was answered in the following resolution, which was unanimously passed, with no disposition on the part of any present to discuss it; showing how little interest the conference has in mere theological formulas or doctrinal phrasings.

Resolved, That in answer to Mr. Chainey's question, the Secretary be instructed to say that the conference feels it unnecessary to add anything to the constantly avowed statement of its religious basis and object; and that it rests with Mr. Chainey, as with every other member of the conference, to decide for himself whether he will be included in its membership.

The following is a list of officers elected for the ensuing year:

President, Hon. John J. Bagley, of Detroit; Vice-Presidents, Geo. E. Adams, Chicago, J. C. Learned, St. Louis; Secretary, J. Ll. Jones, Janesville; Assistant Secretary, Miss F. L. Roberts; Treasurer, Rev. Brooke Herford, Chicago; Assistant Treasurer, Mrs. J. C. Hilton, Chicago. Directors —Illinois, D. L. Shorey, Chicago; Missouri, John Snyder, St. Louis; Iowa, S. S. Hunting, Davenport; Wisconsin, G. E. Gordon, Milwaukee; Michigan, J. T. Sunderland, Ann Arbor; Ohio, C. W. Wendte, Cincinnati; Indiana, J. H. Crooker, La Porte; Minnesota, W. C. Gannett, St. Paul; Pennsylvania, J. T. Bixby, Meadville; New York G. W. Cutter, Buffalo; Kentucky, Charles Hermany, Louisville; Pacific Slope, T. E. Eliot, Portland, Oregon; Missouri Valley, W. E. Copeland, Omaha, Neb. Delegates to National Conference—D. L. Shorey, Esq., Hon. J. J. Bagley and J. Ll. Jones.

Executive Committee (appointed by the Board of Directors): D. L. Shorey, Chairman, Portland block, Chicago; F. L. Roberts, Secretary, 75 Madison street, Chicago; G. E. Adams, 164 La Salle street, Chicago; Brooke Herford, 2802 Prairie avenue, Chicago; Mrs. J. C. Hilton, 1428 Wabash avenue, Chicago; J. Ll. Jones, 75 Madison street, Chicago; G. E. Gordon, Milwaukee, Wis.; John Snyder, 3033 Morgan street, St. Louis, Mo.; J. H. Crooker, La Porte, Ind.

Bro. Pardee once again laid the Conference under obligations to him for faithfully and diligently serving it in the capacity of Recording Secretary.

THE SUNDAY SCHOOL MEETING.—It matters not how careful the best of the wine be kept for the last of the feast at a Conference, the majority of the delegates will hurry home without it. So the delightful meeting of this society was missed by many, but there was enough left to have a lively time. In addition to the reports offered by Bro. Hosmer, published elsewhere, and the discussion alluded to in C. P. W.'s letter, the society voted to instruct their officers—

1. To make an effort to secure the membership of every Sunday School teacher connected with the Liberal Sunday School of the West.

2. To do something definite in providing tools to further the humane education of our Sunday School children.

3. To do what lies in their power to further the efficiency. of Unity Clubs and kindred organizations for literary and social culture in connection with our societies, and that henceforth this shall be considered one department of the society's work.

4. That the W. U. C. be requested to give to the society the Wednesday afternoon of annual meeting week for the meeting of this society.

The president and secretary declining re-election, from a conviction that it is wise to pass honors and labors around, the following officers were elected for the ensuing year:

President, J. C. Learned, St. Louis; Vice-President, Mrs. L. Tilton, Chicago; Secretary, F. L. Hosmer, Cleveland; Treasurer, Miss F. L. Roberts, Chicago; additional Directors, W. C. Gannett, St. Paul; C. S. Udell, St. Louis.

Twenty annual and four life memberships were secured at the meeting. One of the latter was a complimentary to J. D. Caldwell, of Cincinnati, given by the Sunday School of Mr. Wendte's society. This is the phenomenal society. It never has been in debt, and begins the year with $444.43 property, besides a good deal of good will, and some electrotypes on hand.

But two disappointments marred the programmes of the two societies. Mr. Clute, of Iowa City, was detained at home by ill-health, and Miss Beals, of St. Paul, was interrupted by floods on her way; but persisting, like Pythias, she arrived at the gate in time to receive the hearty regrets of Damon, who had just adjourned without listening to her

eagerly-looked-for report on Unity clubs and the like. It will be among the good things to look for in next UNITY.

EPISCOPALIAN CONVOCATION.—While the W. U. C. was working smoothly and happily on a Constitution, largely unwritten and entirely unpublished, the Episcopalians were having tumultuous times, a few blocks away, over the technicalities of the "Cathedral system." They furnished the local press with the sensational lines "Belligerent Brethren," and the report tells of a time when "everybody called everybody else to order, and about everything which had been done was ruled out of order." The one brother whom everybody expected "would say something good-natured, when he did arise, it was to *protest*." They were found ballotting for two hours without results, the whole meeting justifying the frank and manly words of Rev. Mr. McLean, of Janesville, Wis.: "He hoped that, hereafter, instead of being a mere place for the formation of canons, the council—laymen and clergymen—would work togerher in the missionary field. After the members went away, feeling that they had been rent asunder, they had accomplished little in spirit. Organization —the mere outward form of the diocese—would follow after the spirit. When this should come, the missionary work would go along with the labors of the diocese. The Episcopal church was the only one which devoted itself alone to details. Other gatherings were successful because they devoted their time to the development of the spirit. They not only made speeches and had debates, but devoted whole days to spiritual affairs. The Episcopal church put forth the letter at the expense of the spirit. The members felt it in their hearts that they were cast asunder, that they were suspicious of each other, and dreaded all the time what was to come. The Spirit of the resolution which he offered—that laymen and clergy work together in this missionary cause—if carried out, would cement the diocese in organization as well as in work."

Blessed is the assembly that is free from the thraldom of By-Laws, Rules of Order, and kindred tyrannies.

BOSTON.—It is pleasant to find that what is just started in the East, has already a sure foothold in the West. The Chicago Women's Liberal Union first took the bold step of offering to render help in organizing religious and literary clubs. Unaware of this earlier measure, but influenced by many of the same reasons which had weight with the Chicago ladies, the Women's Educational and Industrial Union of Boston, has opened a Women's Lecture Bureau, which is prepared to supply lectures and engage lecturers, at prices ranging between five dollars and fifty. Its list of topics includes, Ancient and Modern History, Archæological Research, Familiar Science, Literature and Æsthetics in general, Educational Theories and Social Facts, and Industrial Opportunities. Already it fears that the difficulty will be in selection of speakers, qualified by their subject and manner to speak well, rather than from any want in the number of lecturers who may offer themselves. This selection will be made conscientiously, but will often be a thankless and invidious task. K. G. W.

THE STUDY TABLE.

POCKET MANUAL OF RULES OF ORDER FOR DELIBERATE ASSEMBLIES. By Maj. Henry M. Roberts. Published by S. C. Griggs & Co., Chicago, 1880. 75 cents.

HOURS OF THOUGHT ON SACRED THINGS, second series. by James Martineau, LL.D., D. D. Published by Roberts B others, Boston, 1880. $2.00.

THE ATLANTIC MONTHLY for July is at hand, with the following table of contents: "The Stillwater Tragedy," XIV.-XVII., Thomas Bailey Aldrich; "The Saffron Fly, a Legend of Brittany," Rose Terry Cooke; "Incidents of the Capture of Richmond," George F Shepley; "Browning Retreat," Anna Eichberg; "Passing." Alice Williams Brotherton; "Wintering on Ætna," S. P. Langley; "Unfulfilment," Frances Louisa Bushnell; "A French Comic Dramatist," J. Brander Matthews; "Confederation in Canada," Frederic G. Mather; "Reminiscences of Washington," V.; "The Van Buren Administration," 1837-1841; "Records of W. M. Hunt." IV., Henry C. Angell; "The Undiscovered Country," XXIII.-XXVIII., W. D. Howells; "King Lear, Plot and Personages," Richard Grant White; "Recent Novels;" "American Colonial History;" "Therer's Diderot;" "Literature for Schools;" "Mind in the Lower Animals;" "Contributors' Club."

This valuable little volume has reached its twenty-fifth thousand, sufficient evidence of its need and its merit. Parliamentary rules ought to be followed with some degree of intelligence, or omitted altogether. We commend this work to all not sufficiently familiar with rules of order, who take part in discussions, organizing societies, or otherwise mix themselves up with public matters. They will find it very helpful. S. C. LL. J.

These twenty-seven discourses of Mr. James Martineau in the work acknowledged above, appear to us about the strongest anti-materialistic writings of our day. They have come out of the heart of a great, pure, thoughtful and highly spiritual man, in the ripeness of his noble manhood; and they are delicious meat and drink to the deeply devotional and pious reader. There is scarcely anything polemical in them. They are strong appeals to the higher spiritual sympathies and susceptibilities. The style is chaste, clear as crystal, notwithstanding the poetical and transcendental soarings of their high thoughts. The author is well acquainted with all the phases of modern thought. He is in favor of close thinking and clear reasoning in religion. Yet we are heartily sorry to find such a grand thinker as Dr. Martineau looking down on scientific knowledge as no help to religion, when he says: "Whatever is communicated to me in this way, is added to my science, not to my religion: opens to me more of nature, but nothing that is beyond nature." Now it seem to us that nature is the great realm of God: we know nothing beyond: and every increase of our knowledge of nature, is an increase of our knowledge of God.

What a pity that such an excellent writer on faith and aspirations, and spiritual intuitions and emotions, so often speaks disparagingly of the scientific method in religion! He appears to us to put too much dependence on feelings altogether, and too little on reason. Perhaps he does not take side fully with emotional people, against men of severe thought: yet almost in every discourse there is a leaning that way. In his great desire to oppose the materialistic tendencies of the age, he seems to us much stronger on the side of emotional superstition in religion, than on the side of what is reasonable and scientific in it. We fear that Dr. Martineau, with all his intellectuality, appears to stand with the masses, who imagine, that if God is not a person above nature, there can be no religion: and if sanctions of morality are only natural, there is no good nor evil!

We have no objection to have Dr. Martineau oppose Prof. Tyndall in his saying that "matter contains the potency and promise of all life." But perhaps the theologian is no more certain that matter comes out of spirit, than is the scientist certain that spirit comes out of matter. We are very sorry that these excellent discourses contain hints so often that pantheists cannot be truly religious. It is too bad to throw out suggestions that great souls like Spinoza and Matthew Arnold are not religious. We wonder that such a grand soul as Martineau's can be so narrow in that respect. And we are very sorry also to find a disposition in these discourses to attribute thoughts and inferences to scientific men (without naming anybody), which many such men would consider very unfair. O how seldom can any writer, however candid, do justice to the ideas of his real or imaginary opponents! We are delighted with the deep spirituality of these discourses. The tender devoutness of these sacred thoughts are great spiritual helps. The book in this respect is timely—much needed in this carnal and superficial time: yet we cannot help wishing that its spirituality were less anti-scientific. Its dreamy supernaturalism will not recommend it as much to the severest thinkers of our day, as might be desirable. Such phrases as this, border too much on a sneer: "Cease to corrupt the ancient phrases of piety by telling me to 'reverence the natural laws.'" In the name of all common sense, if "the natural laws" are manifestions of God, why not reverence them a thousand times more than some arbitrary caprices imagined to be supernatural? With Dr. Martineau we pause reverently before the divine mysteries. We admire the force of truth, and beauty, and the spiritual insight so delightfully expressed by this charming man. Yet we fear that many good people who are afraid of science and think it dangerous to religion, will imagine that this great writer has uttered these sacred thoughts in their defence. It is a strong supernaturalism that we find in all this book, which will make it acceptable to many. R. L. H.

"UNITY" SUNDAY SCHOOL LESSONS.—SERIES V.

Published by "Unity," Room 57, 75 Madison St., Chicago, Ills.
One Set (10 Lessons,) 10 cts. 25 or more sets, 5 cts. each.

CHANNING,

AND THE UNITARIAN MOVEMENT IN AMERICA.

BY W. C. GANNETT.

["Unity Leaflet, No. I," (sold at above office, price 5 cts.) may be useful to fill out this Lesson and the next. A still longer sketch in "Life of E. S. Gannett," pp. 32-61, 97-111.]

Lesson V.

THE UNITARIAN MOVEMENT.

1. A Drama in Three Acts.

The "Unitarian Movement" in America may be dated from the "Great Awakening" which swept through New England in 1740. The whole a typical example of growth in religious thought. A drama in three acts:

(1) "*Arminianism*," about 1740-1800: no one leader.

(2) "*Unitarianism*" proper, about 1800-1840: Channing leading.

(3) "*Transcendentalism and Bible Criticism*," from 1840 onwards: R. W. Emerson and Theodore Parker leading.

(*The Talk.*—For the Revival, see "Jonathan Edwards" and "Whitefield" in *Cyclop.*)

2. The Arminians and their Cousins, 1740-1800.

The Revival showed the stern old Puritanism already softening. Two parties appeared: one moving towards a bettered sort of Calvinism,—very fiery still. These by and by were called "Hopkinsians," from that old Newport minister (see Lesson II.) who lived just over the garden-fence from little Channing, and doubtless heard the boy "say his catechism. The other party, which later had this boy for leader, began to say less about "God's election," and more about "man's free will"; less about the "creed" and more about the "character," in salvation; and to speak more tolerantly of those who doubted the Trinity and the Atonement. Such views as these were called "Arminian"; and they quietly but steadily increased right among the old homesteads of the Puritans.

Then came our Revolutionary War. The love of liberty, spreading from State to Church, sufficed to "disestablish" the Churches, but not to weaken much the power of the creed. Still, it slowly weakened. By 1800, in country-corners, North and South, there were open rebels from the reigning Calvinism. One band, the "*Universalists*," was shouting "Salvation sure for *all!*" Another, the "*Christians*," was singing "Let names and creeds and parties fall, and Jesus Christ be all in all!" And before long, both bands abandoned, further, the "two corner-stones" of Orthodoxy (see Lesson IV). But every Yes and every No in their creed they proved by chapter and verse, exactly as the Orthodox.

(*The Talk.*—Three branches to the tree of Calvinism, then: The Presbyterian branch = the old trunk; the Orthodox Congregational branch = Dr. Hopkins' "rational Calvinism"; and over that garden-fence stretches the slim Unitarian off-shoot.—See "Samuel Hopkins" and "Arminius" in *Cyclop.* For Universalism, see "Murray" and "Ballou" in *Cyclop.* The "Christians" and the "Disciples" or "Campbellites" are close akin.)

3. The Unitarians before Unitarianism, 1800-1815.

A third set of dissenters had grown up around Harvard College,—children of the "Arminians." City-folk these, and college bred; the Boston ministers their leaders. Loyal Bible-men, again; but broader and bolder in thought, while more timorous in word than their country-cousins just described. Called "Liberals." Their watchwords, "Few Fundamentals in Religion," and "the Right of Free Inquiry. Open anti-Calvinists, but, in 1800, with minds not quite made up about the Trinity and the Atonement; little said on those points in the pulpits. During the next fifteen years, however, thought ripened fast among them. The Orthodox grews restless and aggressive: the Liberals more and more pronounced, though anxious to avoid an outbreak. All signs foretold a coming storm.

(*The Talk.*—Episcopalian "King's Chapel" in Boston was the first church in America to ordain a professed Unitarian (1787), and Jas. Freeman was the man. The boldest Liberals of the 1800-1815 period were Buckminster, Thacher and Norton,—young men all three. Such pulpit-silence and vagueness always marks a broadening Orthodoxy,—marks the "Broad Church" party of every sect: how far is it honest and noble? how far cowardly and "of little faith?"

4. The Unitarian Controversy, 1815-1830.

At last, a flash beyond the sea! the publication in London of some Boston letters that described the non-committal Liberalism in vogue. The tell-tale letters were reprinted here; and then the Orthodox thunder pealed: "See the Boston ministers,—Unitarians and hypocrites!" That charge roused the silent brotherhood. The "Unitarian Controversy" began! (1815.)

Channing, till then a quiet parish-minister (Lesson III.) answered the Orthodox attack. "Yes, Unitarians we are," he said; "not in the English sense you mean, however; for Christ, although not God, is much more than man to most to us." As to the pulpit silence, that he glorified: "*Not* hypocrisy! but self denial, rather,—to avoid useless and embittering controversy. We preach the truth as it seems to us, and say very little about speculative error." And were they less Christian because un-Trinitarian? Nay. The Bible itself is vague about Christ's nature and the *way* of the Atonement: one sole belief is needful for Christian fellowship,—that "Jesus is the Christ." Orthodox Dr. Worcester replied: "The Bible vague! These differences superficial! Why, set these aside, and what but Natural Religion is left?"

So the heresy was out, and the dear old Church of the forefathers broke in two.—Fifteen stormy years followed, as break by break occurred, with much heart-burning, in a hundred villages. The Supreme Court's decision that church property belonged not to the "church-members" but to the whole parish, left many an old "First Meeting-House" in the hands of Unitarian majorities. Throughout the controversy Channing kept the leader's place; not by the amount of what he said, but by its force and wisdom. The great Professors' debate, the classic of the controversy, followed his startling Baltimore sermon (1819), on "Unitarian Christianity."

Organization, too, went on. In 1825 the American Unitarian Association was formed. By 1830 the young sect had a name, churches, chiefs, conventions, literary organs, and definite doctrines—though no "creed"; and, the best educated minds of Massachusetts being on its side. Harvard College, their inheritance, was largely under its control. A high-bred, intellectual, religious reformation!

(*The Talk.*—Do you agree with Channing or with Dr. Worcester,—or with both? Was the Court's decision just?—Why is religious controversy so bitter? Why is it usually on *surface*-doctrines? But note the improvement: two hundred years before much less heresy drove the Pilgrims over the sea for safety; five hundred years before less heresy was burning-matter for the stake. What is "heresy?" (Acts xxiv. 14.) Who settles what is "orthodox" and "heterodox?")

5. The Wee Sect of Pioneers.

But just because Unitarianism was such a high-bred, intellectual reformation, it was confined to very narrow limits, and by 1830 the on-rush of its success was well nigh spent. It had then appropriated the already ripened Liberalism of New England; and educated Liberalism can never generate fresh material off-hand. So the Unitarians have always been a wee sect in the land.—Their main success since 1830 has been within themselves, in the continued growth of their own thought,—the Act III. of the drama; and, outwardly, in a certain "leavening" influence exerted upon other sects. They have always been as pioneers to Orthodoxy. The "liberal Orthodox" of to-day is nearly the "Arminian" of a hundred years ago; the "conservative Unitarian" of to-day is the "Channing Unitarian" of fifty years ago; the "radical Unitarian" of to-day is largely the follower of Emerson and Parker. And now the Unitarian movement is merging in that far greater religious movement to which Science and Historic Criticism of late have roused the whole of Christendom, orthodox and heterodox.—But our story in these Channing Lessons ends with Act II. of the drama.

(*The Talk.*—Note the five stages of a Reformation;—the long, slow, preparation; the sudden outburst; the quick organization; the reaction; the silent growth again. Compare Luther's Reformation.—What is "leaven," and what its influence?—To grow in numbers, or in truth,—which glorifies a sect? To stand fast, or to move fast,—which most surely marks the truth-lover?—Will Unitarianism ever be popular? What good things in it hinder it? What lack in it hinders it?)

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